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THE Unexplained

MYSTERIES OF MIND SPACE & TIME

Irish lake monsters
The UFO goes to war
Mystery of the Welsh lights
Timeslip mechanisms
Puzzles from the past

38



THE Unexplained

MYSTERIES OF MIND SPACE & TIME

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Contents

Irish lake monsters

CREATURES OF THE IRISH LAKES

In the first of a new series, we trace the history of strange sightings in Ireland's lakes

Janet and Colin Bord

741

Man-made UFOs

THE UFO GOES TO WAR

Is there a connection between Nazi secret weapons and flying saucers? We review the evidence

W. A. Harbinson

746

Welsh lights

FIRE WITHIN AND WITHOUT

The tale of a woman evangelist and her incredible ability to summon brilliant lights in the sky

Kevin McClure

750

Ancient technology

PUZZLES FROM THE PAST

More oddities and anomalies that nourish the belief that our ancestors possessed technological abilities

Chris Cooper

754

Timeslips

TIME OUT OF MIND

What is the 'trigger reaction' that suddenly projects people into the past or future?

Joan Forman

758

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In next week's issue

Who or what was the leaping spectre that haunted 19th-century England? In **Spring-heeled Jack** we investigate the 'thing' that would vomit flames into its victim's face – and terrified a generation. More chilling tales follow in a brand new series, **Werewolves**. Could there really be such a creature as a man-wolf? Continuing our series on the mysterious **Welsh lights**, we present more evidence about the Merionethshire evangelist who could summon lights in the sky. Nessie's Irish cousins have been seen and sought for many years, and in **Irish lake monsters** a few of the methods used in Ireland's 'monster hunts' are described. To conclude, **Incorruptible corpses** takes you into the world of saints – and others – whose cadavers have inexplicably refused to decay – and can be seen today.

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Creatures of the Irish lakes

The countless lakes and bogs of Ireland have yielded many sightings of large creatures of unknown species. JANET and COLIN BORD describe ancient legends and modern reports that tell of these monsters

THE BEST-KNOWN LAKE MONSTER in the world must surely be the one in Loch Ness, and many people suppose that 'Nessie' is unique. But if there really is a monster (or, more likely, a family of monsters) in Loch Ness, then why not in other lakes? According to reports by many reliable eyewitnesses, there are. Scottish lochs other than Loch Ness are reputed to hide monsters, for example 'Morag' of Loch Morar; and not far away across the Irish Sea many of Ireland's lakes, large and small, have over the years been the location of strange sightings. The reports have not come solely from 20th-century witnesses who might be jealous of Nessie's fame and hope to encourage tourists to visit Ireland's lakes. Stories of evil water monsters are part of Irish legend. Sometimes called *piast*, *peiste*, *payshtha*, *ollphiast* or *ullfish*, these water demons were said to be horse-like – hence another name still used today, horse-eel.

The 12th-century *Leabhar na h'Uidhre* ('Book of the dun cow') tells the story of a huge *piast* that lived in an unfathomable lakelet, Slieve Mis, in County Kerry. This beast was in the habit of emerging to make meals of the people and cattle living in a *cashel*, or stone-walled fort, on the shores of the lake. The Irish hero Cuchulain was close by one night when he heard it coming and, contrary to what one might expect of a hero, and indicating the terror that the *piast* aroused in him, he leapt over the wall into the cashel, out of reach of the monster. It was left to certain Irish saints to tangle with the water demons. St Mochua of Balla got the better of a monster in one of the loughs of Connaught, while St Senanus and St Kevin were successful in their struggles with the *piasts* of Scattery and Glendalough. St Patrick tricked

Right: lough monsters are today most commonly seen in County Kerry and the Connemara district of Galway

Bottom: Lough Ree, near Athlone, in which three priests watched a monster one day in May 1960



the monster of a southern Irish lough into imprisoning itself beneath a large vat, while St Colman of Dromore rescued a girl who was swallowed by a monster while washing her nightdress in a pool. From the number of old legends and stories that mention lake monsters, it is clear that belief in them was widespread.

A description from the 10th-century *Book of Lismore* compares interestingly with recent sighting reports. The anonymous author has exaggerated his monster, but certain features are echoed in the 20th-century reports – a repulsive appearance, noticeable eyes, forked tail, existence on land or in the water, the inability of boats (and, of course, humans other than saints) to catch it, and a horse-like appearance. From both Ireland and Scotland come traditions of water horses, which look so much like real horses that people seeing them often mistook them for land horses. Legend tells that, in County Cavan, enchanted water horses would come out of Lough Ramor at night and graze on the oats in a farmer's field. He managed to catch a foal and trained it to work on his farm, but one evening as he rode it beside the lake, the water horses neighed and the foal plunged into the water, carrying the farmer with it. Neither was seen again. The same fate befell a boy working near Lough Caogh in County Leitrim, who captured what he thought was a stray horse and used it to harrow a field. After a while it ran back into the lake, taking harrow and boy with it.

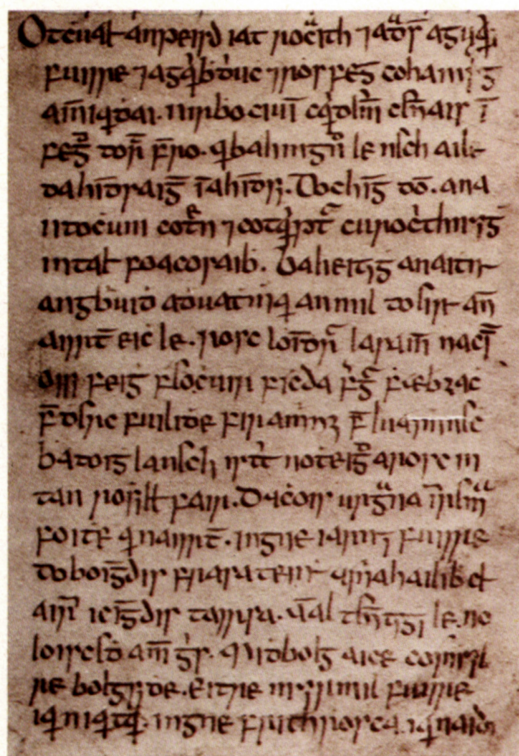
Although such stories as these are far-fetched and should not be considered as descriptions of actual events, they may indicate that people in past centuries saw monsters in the loughs just as people do



Above: Cuchulain, hero of Irish mythology. He is said to have encountered a huge lough monster in County Kerry, so terrifying that it frightened even him away.



Above right: Patrick, the fifth-century missionary to Ireland who became the island's patron saint. Born in Britain, he was captured by Irish raiders at the age of 16 and was a slave until his escape six years later. He returned to Ireland and converted the country to Christianity. According to legend he not only captured a lough monster, but blessed the shamrock, banished snakes, and defeated the druids in feats of magical skill.



Left: the *Book of Lismore*, dating from the 10th century. The manuscript has a detailed description of a lough monster, 'repulsive, outlandish, fierce and very terrifying'. It had the front end of a horse, iron claws, a fiery breath, and the tail fins of a whale, with iron nails on them. The sea would boil when this fearsome monster rushed into the water. Boats could not catch it and 'no-one escaped to tell the tale of it, from then till now . . .'

today and that, observing horse-like features, they wove tall tales around the facts. Some of the factual reports that follow liken the appearance of the monster's head to a horse's, but sometimes from a distance even today's monsters look entirely horse-like. Patrick Canning saw what he described as 'a lovely black foal' beside Lough Shanakeever in County Galway around 1955. He had gone to fetch his donkey out of the rain, and from about 200 yards (180 metres) he saw a black animal, the size of a foal, circling round the donkey. It had a long neck, and he also saw a head with ears. As he approached, it went into the water. Lough Shanakeever is the scene of many other sightings; these will be described later. Meanwhile, here are reports of some of the monsters that have been seen in the loughs around Ireland.

The monster of Lough Muck

Towards the end of the 19th century, a strange animal was occasionally seen in Lough Muck in County Donegal. Around 1885, a young woman had waded into the lough to pull bog-bean. Hearing a splash, she looked round and saw a big-eyed monster heading for her through the water. Not unnaturally, she got ashore as quickly as possible.

Lough Muck's monster was seen again in the following few years, its two humps above the water. One very strange fact is that Lough Muck is less than three-quarters of a mile (1 kilometre) long and half a mile (800 metres) across, and it is not the only small lake in Ireland where monsters have been seen. In such small areas of water, there is a very limited food supply, consisting mainly of fish such as brown trout. Later we shall return to this enigma – which initially seems to suggest that it would be impossible for large monsters to live in these loughs.

Lough Abisdealy in County Galway is another small lake, only 1 mile (1.6 kilometres) long by a quarter-mile (400 metres)

wide. An Irish name for the lake translates as 'the lake of the monster', and there was a tradition that a water horse lived in it. A monster was reportedly seen during the Crimean War of 1854–56; then, in 1914, just before the outbreak of the First World War, it appeared again. Three people driving to church in a dogcart saw it as they passed close to the lake. It was long and black, long-necked and with a flat head held high, and two loops of its body moved in and out of the water as it travelled quickly across the lake, looking like a gigantic snake. On another occasion, at night, a man saw a huge eel-like creature crawling out of the lake.

It is always possible that a monster may attack witnesses – and this thought evidently went through the mind of Georgina Carberry, who with friends saw a monster in Lough Fadda, County Galway in 1954. Miss Carberry was the librarian at Clifden, and in the 1960s she told monster hunter F. W. Holiday about her frightening experience. She and her three friends were on a fishing expedition to the small lough – $1\frac{1}{2}$ miles (2.4 kilometres) long and only 600 yards (550 metres) at its widest point – and by the time they pulled their boat on shore for a tea-break, they had caught several trout. Then one of the four noticed what looked at first like a man swimming in the water. But as it slowly got closer, they could see that it looked like nothing they knew. When it was only 20 yards (18 metres) away, they apprehensively moved back from the water's edge. Miss Carberry remembered the creature's open mouth quite clearly – 'a huge great mouth', which was white inside. The monster's body was 'wormy . . . creepy', and 'seemed to have movement all over it all the



Above: Lough Muck in County Donegal, one of the smaller Irish lakes, in which a two-humped monster was seen several times towards the end of the 19th century

Below: part of the Connemara district of County Galway. It is dotted with lakes hewn from the ice rock by ancient ice sheets, and is covered with peat bog. Most of the lakes are too small to support a large creature

time'. The head stood high above the water on a long neck, and as the watchers moved back the creature dived round a rock, showing a forked tail. When it surfaced further up the lake, they could see two humps out of the water behind its head. The shock of the sighting caused Miss Carberry to have nightmares for weeks afterwards. Such a reaction is not surprising, of course. Most of us could not easily cope with a sudden encounter with an unknown monster. Its horrible appearance, and its apparent intention, as it heads open-mouthed towards the witness, of grabbing a quick meal of tasty human flesh, are enough to give anyone nightmares. But the monster that swims towards lake-shore watchers may only be curious, like cows that wander across a field to stare at people. The



Irish lake monsters

monsters are also likely to be harmless herbivores.

On 18 May 1960, three Dublin priests fishing in the waters of Lough Ree watched a long-necked, flat-headed animal swimming in the water only 100 yards (90 metres) away. It was a warm, calm evening, and the men saw the creature quite clearly. The head and neck, between 18 and 24 inches (45 and 60 centimetres) long, were separated by about 2 feet (60 centimetres) of water from another part of the body that could have been a hump on the back of a large creature beneath the water surface. They watched for two or three minutes as the creature swam slowly towards the shore. It then gradually submerged, reappearing a couple of minutes later and then disappearing again 30 yards (27 metres) from the shore.

A monster attacks

So far, we have described long-necked creatures with undulating bodies, but the creature seen in Lough Dubh near Glinsk, County Galway, by school-teacher Alphonsus Mullaney and his son does not fit this description at all. The lake was known to be a monster haunt. Three men had seen a strange animal there around 1956, while in 1960 three monsters were seen, one large and two smaller. It was in March 1962 that Mr Mullaney and his son had their encounter, and Mr Mullaney described to a newspaper reporter what happened:

We were working on the bog after school and I had promised to take young Alphonsus fishing. We carried a twelve foot [4-metre] rod with a strong line and spoon bait for perch or pike, of which there are plenty in Lough Dubh.

For a while I let the boy fish with the rod and used a shorter rod with worm bait. I got no 'answer'. After five minutes I decided that the fish were not there that evening, but I took the long rod and walked up and down the bank.

Suddenly there was a tugging on the line. I thought it might be on a root, so I took it gently. It did not give. I hauled



Above: Georgina Carberry, an expert angler who encountered a lough monster

Below: the monster of Lough Fadda, as described by Miss Carberry and her companions

Bottom: Lough Fadda, County Galway, set in a wilderness of bogs

it slowly ashore, and the line snapped. I was examining the line when the lad screamed.

Then I saw the animal. It was not a seal or anything I had ever seen. It had for instance short thick legs, and a hippo face. It was as big as a cow or an ass, square faced, with small ears and a white pointed horn on its snout. It was dark grey in colour, and covered with bristles or short hair, like a pig.

Young Alphonsus screamed because the monster, apparently having taken the bait and in pain, had tried to get out of the lough and attack him. Father and son escaped, and Mr Mullaney alerted local men who took guns to the lake – but nothing was seen.

During the 1960s, the number of sighting reports increased, perhaps because of a generally growing interest in lake monsters. Some investigators visited the Irish loughs to carry out experiments, and they also talked to local people who had seen strange animals. Because so many of the loughs are small and remote, they are rarely visited, unlike Loch Ness, which has 40 miles (65 kilometres) of motor road around it, frequently patrolled by goggle-eyed tourists. It is usually local people or fishermen who see the Irish lough monsters – no one else visits the loughs.

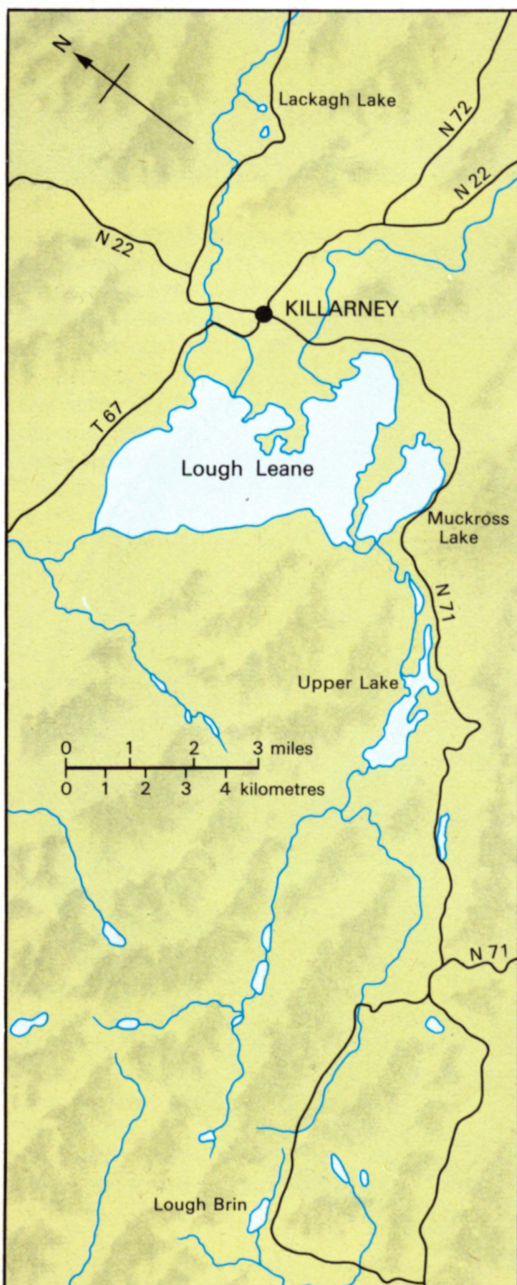
W. J. Wood was fishing on Lough Attariff





in County Cork in June 1966 when a long, dark brown object suddenly surfaced about 100 yards (90 metres) away. It was facing him, and Mr Wood reported that 'it had the head of a well-grown calf and large glittering eyes almost at water-level.' After a couple of minutes it submerged. In 1967 the same witness saw a light, yellowish brown 'monster', about 7 feet (2 metres) long, which surfaced only a few yards from him when he was fishing in Lackagh Lake in County Kerry. When F. W. Holiday visited the area he found that a young man living nearby had seen a snake-like neck several feet long, topped by a small head with two stumpy horns, and the sight had scared the life out of him.

A more recent sighting has also come from a remote County Kerry lake, Lough Brin, which is 5 miles (8 kilometres) from a metalled road and approachable only along a rough



Above: Lough Dubh, scene of several monster sightings, which culminated in an attack on Alphonsus Mullaney

Right: the Lough Dubh creature, described as being covered with bristles and having a hippo-like face with a horn on its snout

Left: the area around Killarney, in County Kerry, scene of monster sightings

Right: the reptilian creature seen in Lough Brin, reconstructed from the accounts of two witnesses

Below: an invocation from this youthful witch at Lough Keane, County Kerry, in 1980 succeeded in attracting a photographer but failed to raise a water monster



track. Not surprisingly, its only visitors are local farmers. A monster has been seen there in past years, and in the summer of 1979 two farmers saw a reptilian creature something like a cross between a giant seal and the mythical dragon. It was as black as soot and about 10 feet (3 metres) long, and they watched it swim along the length of the 500-yard (450-metre) lough before submerging.

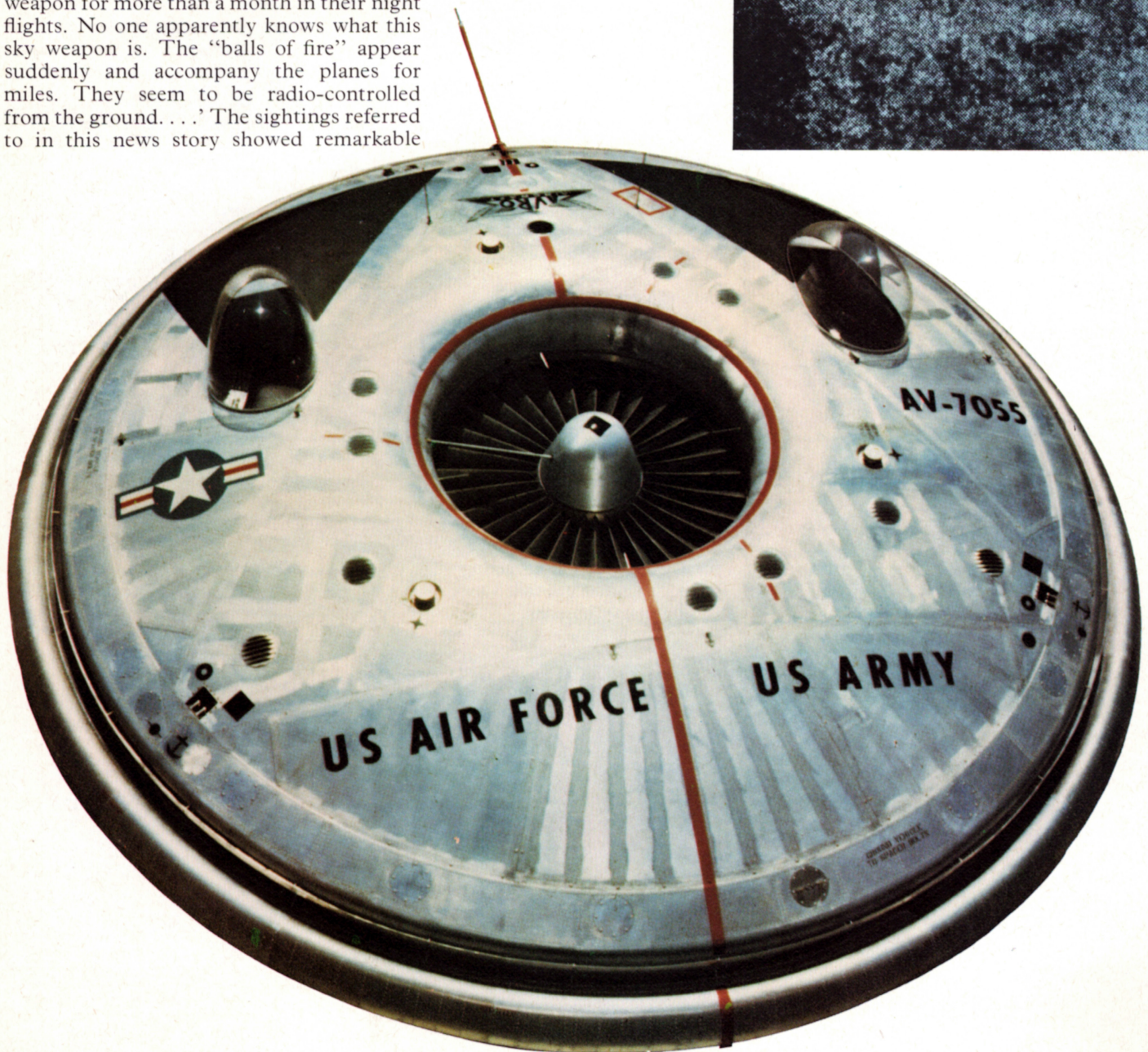
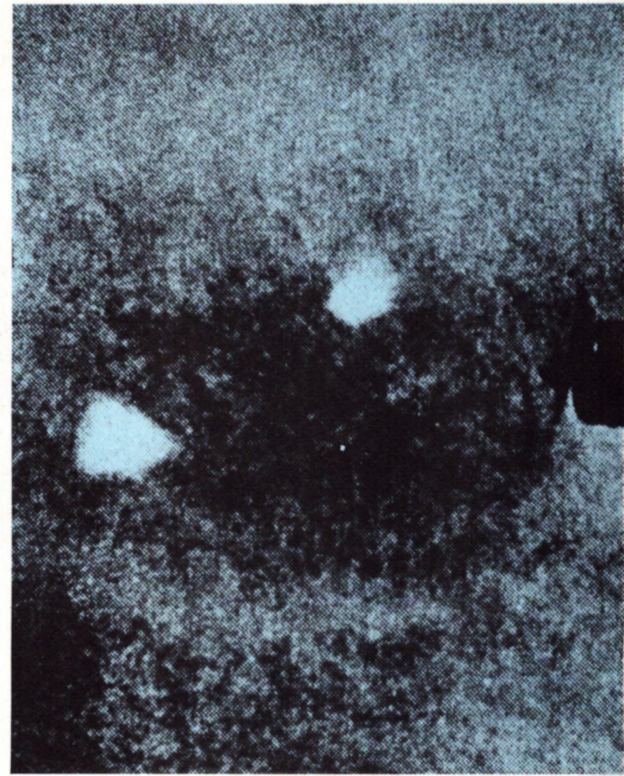
If lake monsters could be summoned up from their murky depths, the raging controversy as to whether they are real could be easily resolved. In our next article we shall describe some scientific attempts to raise monsters from the Irish loughs.

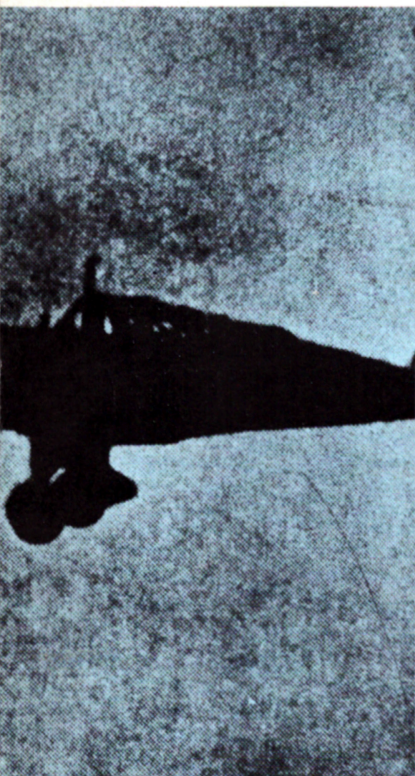
On page 765: how nets and dynamite have been used in the hunt for the monsters

The UFO goes to war

Flying discs were built by the Nazis and later by the victorious powers. W. A. HARBINSON describes these unconventional craft and asks whether, despite military denials, man-made saucers are behind the UFO reports

'THE NAZIS HAVE THROWN something new into the night skies over Germany. It is the weird, mysterious "foo fighter" balls which race alongside the wings of Beaufighters flying intruder missions over Germany. Pilots have been encountering this eerie weapon for more than a month in their night flights. No one apparently knows what this sky weapon is. The "balls of fire" appear suddenly and accompany the planes for miles. They seem to be radio-controlled from the ground. . . .' The sightings referred to in this news story showed remarkable





Above: a rare photograph of foo fighters in company with Allied planes during the Second World War. Some aircrew described the mysterious spheres as being like silver Christmas tree decorations. The nickname came from the 'Smokey Stover' comic strip, popular at the time, in which the phrase 'where there's foo, there's fire' was often used

Right: the Chance-Vought Flying Flapjack, also known as the Navy Flounder. Although it could take off nearly vertically and fly as slowly as 35 miles per hour (55 km/h), it was reported also to be capable of speeds greater than 400 miles per hour (640 km/h)

Left: the Avro Car, built for the US Air Force and US Army by the Avro-Canada company. It was designed by an English engineer, John Frost. Officially, work on it was dropped in 1960 – despite the early claim that the machine would reach twice the speed of sound

similarities. Lieutenant Schlueter of the 415th US Night Fighter Squadron reported being harassed by 'ten small balls of reddish fire' on the night of 23 November 1944 when flying over the Rhine. Pilots Henry Gibling and Walter Cleary reported that on the night of 27 September 1944 they had been harassed in the vicinity of Speyer by 'an enormous burning light' that was flying above their aircraft at about 250 miles per hour (400 km/h). The mass of UFO reports agreed on two major points: the foo fighters invariably appeared to *ascend* towards the aircraft from the ground; and they usually caused the aircraft's ignition systems to malfunction. Other reports, unconfirmed by the Allied forces, suggested that the malfunctioning of the ignition systems had actually caused some aircraft to crash.

At first the Allies thought that the foo fighters were static electricity charges. This theory disproven, they then began to think that they were either German or Japanese secret weapons designed to foul the ignition systems of the bombers. Another theory was that the objects had been designed purely as psychological warfare weapons, sent aloft to confuse and unnerve Allied pilots. Finally,

border. There was much speculation that both the Soviets and the Americans, utilising the men and material captured in the secret research plants of Nazi Germany, were developing advanced disc-shaped aircraft.

Speculation that there might be a connection between Nazi secret weapons and the flying saucers increased when various West German newspapers and magazines began publishing articles during the mid 1950s about one *Flugkapitan* Rudolph Schriever. According to these reports this former Luftwaffe aeronautical engineer had designed, in the spring of 1941, the prototype for a 'flying top', which was test-flown in June 1942. With his colleagues Habermohl, Miethe and Bellonzo, he constructed a larger version of the original 'flying disc' in the summer of 1944. At the BMW Plant near Prague they then redesigned the larger model, replacing its former engines with advanced jets.

A brief description of *Projekt Saucer* and the aborted flying saucer is given in Major Rudolf Luser's important book *German secret weapons of the Second World War*:

Habermohl and Schriever chose a wide-surface ring which rotated round a fixed, cupola-shaped cockpit. The



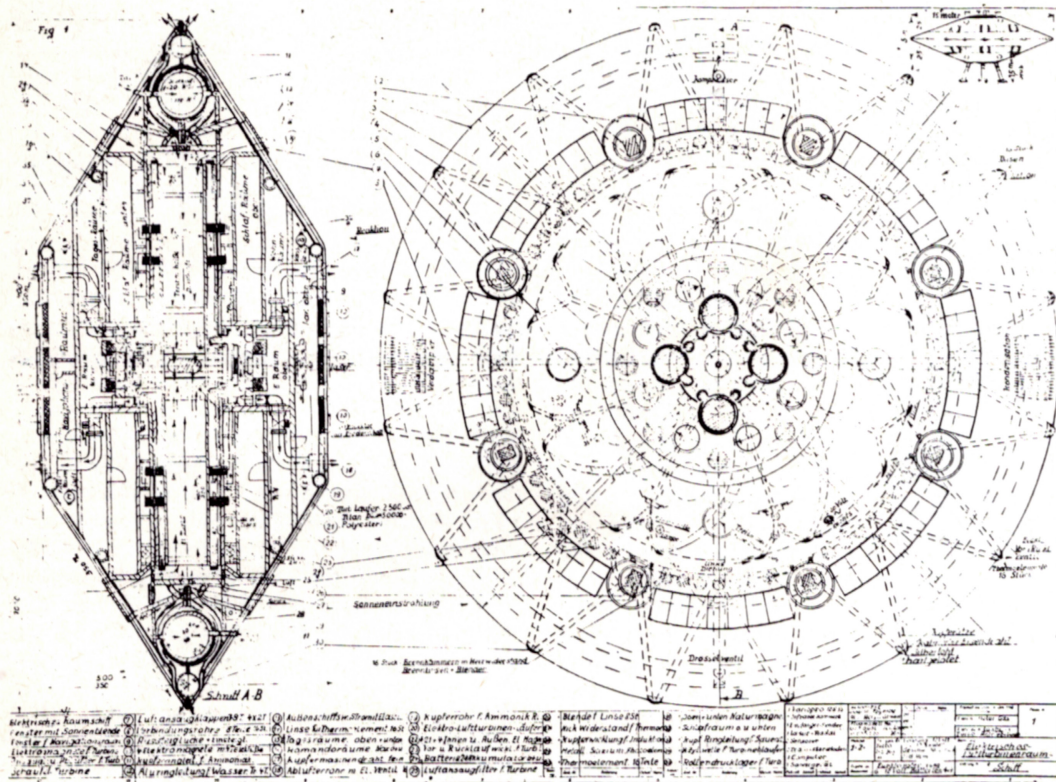
both the RAF and the US Eighth Army, unable to solve the mystery, concluded officially that the foo fighters were the product of 'mass hallucination'. However, the cause was never discovered – officially, at any rate.

The foo fighters disappeared from the skies a few weeks before the end of the war. The next wave of UFO sightings occurred in Western Europe and Scandinavia, where from 1946 to 1948 many people, including airline pilots and radar operatives, reported seeing strange cigar- or disc-shaped objects in the skies. On 21 June 1947 Harold Dahl reported seeing saucer-shaped objects flying towards the Canadian border. Three days later Kenneth Arnold made his more famous sighting of saucer-shaped objects over the Cascades, also flying towards the Canadian

ring consisted of adjustable wing-discs which could be brought into appropriate position for the take-off or horizontal flight, respectively. Miethe developed a discus-shaped plate of a diameter of 42 metres [138 feet], in which adjustable jets were inserted.

Other reports, which sometimes conflict in their details of the overall project, agree on the flying saucer's diameter, and that it had a height from base to canopy of 105 feet (32 metres), reached an altitude of approximately 40,000 feet (12,000 metres) and attained a horizontal flight speed of 1250 miles per hour (2000 km/h).

Rudolph Schriever himself claimed in the late 1950s that he had indeed worked on a wartime research programme called *Projekt*



Left: blueprints for a flying saucer. According to the obscure single-issue publication *Brisant*, in which these diagrams appeared in 1978, they are plans for a disc-shaped spaceship, modified by the West German government to make them 'safe' for publication. Although 'electromagnetic turbines', 'laser-radar' and computers are indicated, the design is not a practical one. The diagrams appear in an article on Rudolph Schriever's Second World War designs, and may have been inspired by them

Saucer. His 'flying disc' had been ready for testing in early 1945, but with the advance of the Allies into Germany, the test had been cancelled, the machine destroyed, and his complete papers mislaid or stolen in the chaos of the Nazi retreat.

Schriever died not long after these revelations, convinced to the end that the UFO sightings since the end of the war were proof that his original ideas had been taken further with successful results.

But what were the foo fighters? An identification was proposed by an Italian author, Renato Vesco, in a book first published in 1968. According to him the foo fighter was actually the German *Feuerball* (Fireball), first constructed at an aeronautical establishment at Wiener Neustadt. The craft was a flat, circular flying machine, powered by a turbojet. It was used during the closing stages of the war both as an anti-radar device and as a psychological weapon designed to disturb Allied pilots. Vesco says:

The fiery halo around its perimeter – caused by a very rich fuel mixture – and the chemical additives that interrupted the flow of electricity by overionising the atmosphere in the vicinity of the plane, generally around the wing tips or tail surfaces, subjected the H₂S radar on the plane to the action of powerful electrostatic fields and electromagnetic impulses.

Vesco also claims that the basic principles of the *Feuerball* were later applied to a much larger 'symmetrical circular aircraft' known as the *Kugelblitz* (Ball Lightning), which could rise vertically by 'jet lift'.

Since neither the British, the Americans

nor the Russians are ever likely to reveal what, precisely, was discovered in the secret factories of Nazi Germany, it is worth noting that in 1945 Sir Roy Feddon, leader of a technical mission to Germany for the British Ministry of Aircraft Production, reported:

I have seen enough of their designs and production plans to realise that if they had managed to prolong the war some months longer, we would have been confronted with a set of entirely new and deadly developments in air warfare.

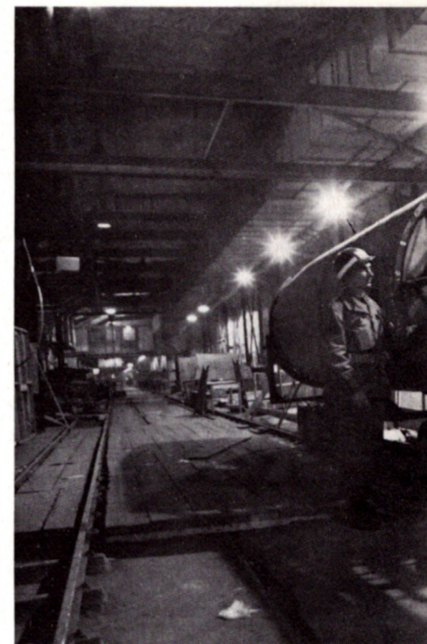
In 1956, Captain Edward J. Ruppelt, then head of the US Air Force Project Blue Book, was able to state:

When World War II ended, the Germans had several radical types of aircraft and guided missiles under development. The majority of these were in the most preliminary stages, but they were the only known craft that could even approach the performances of the objects reported by UFO observers.

Post-war saucer projects

The first concrete evidence for post-war flying saucer construction projects came in 1954. The Canadian government announced that the enormous UFO seen over Albuquerque, Texas, in 1951 was similar to one that they had tried to build shortly after the war. Owing to their lack of adequate technology, they had eventually passed the design over to the United States.

Further evidence for United States involvement with saucer-shaped aircraft projects was to be found in the US Navy's Flying



Above: a US soldier guards a V-2 rocket, still lacking its outer skin. This vast underground factory at Nordhausen in Germany was top secret during the war, along with many others whose secrets may still not have been revealed by the Allied governments

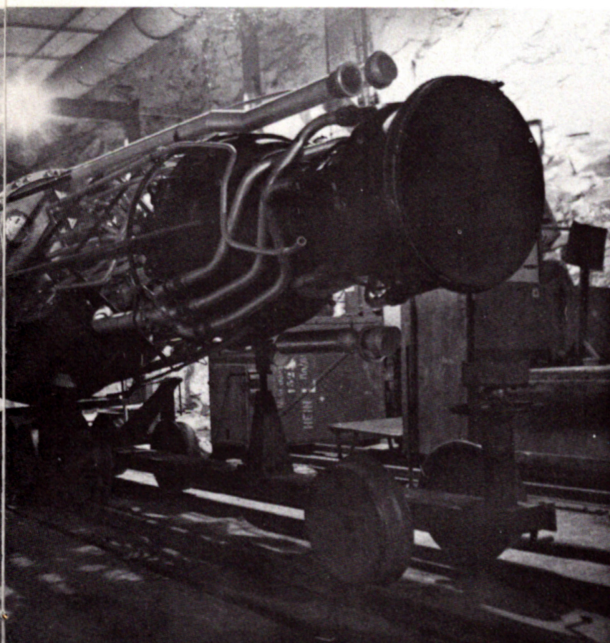
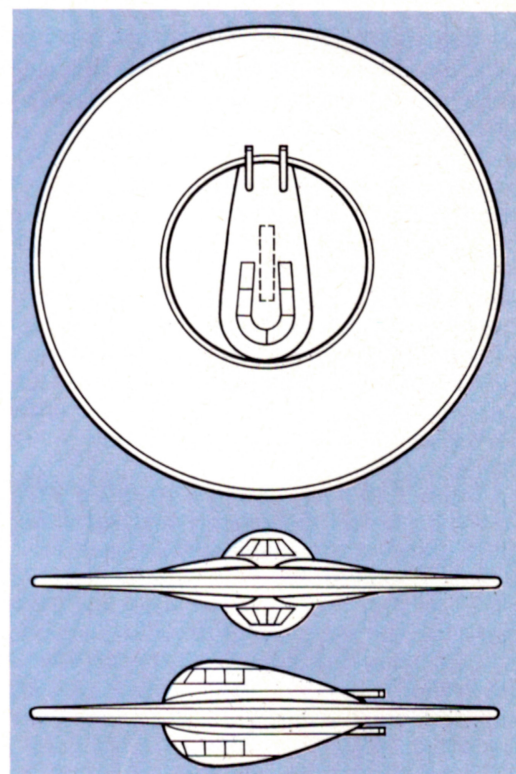
Above right: Wernher von Braun, creator of the V-2, with senior military staff at the Peenemünde range

Flapjack. The Flapjack, also known as the Navy Flounder, was a circular aircraft, the design of which was begun during the Second World War. At that time what the Navy desperately needed was an aeroplane that could rise almost vertically so that it could take off from carriers, and could fly at as little as 35 miles per hour (55 km/h).

Little was known about that machine until early 1950, shortly after the US Air Force had ended its UFO investigation programme, Project Grudge (the forerunner to Project Blue Book). As part of an attempt to show that UFOs did not merit further investigation, the Air Force released photographs and vague information about the Flying Flapjack.

Apparently, because the aircraft was wingless, the reduced stability had presented problems. A later model, reportedly designated the XF-5-U-1, solved that problem and was rumoured to be over 100 feet (30 metres) in diameter, and to have jet nozzles – resembling the ‘glowing windows’ seen on so many UFOs – arranged round its rim. It was built in three layers, the central layer being slightly larger than the other two. Since the saucer’s velocity and manoeuvring abilities were controlled by the power and tilt of the separate

Right: a flying disc designed by Dr Miethe, one of the team of brilliant engineers working on unconventional aircraft designs for the Nazi war effort. This ‘saucer’ was almost ready for operational use in 1945, when the factories in Prague were overrun by the Allies



jet nozzles, there were no ailerons, rudders or other protruding surfaces. The machine was remarkably similar to those reported by UFO witnesses.

Research on saucer-shaped aircraft did not stop with the XF-5-U-1. On 11 February 1953 the *Toronto Star* reported that a new flying saucer was being developed at the Avro-Canada plant in Malton, Ontario. On 16 February the Minister for Defence Production informed the Canadian House of Commons that Avro-Canada was working on a ‘mock-up model’ of a flying saucer, capable of flying at 1500 miles per hour (2400 km/h) and climbing vertically. Then the president



of Avro-Canada wrote in *Avro News* that the prototype being built was so revolutionary that it would make all other forms of supersonic aircraft obsolete. The craft’s official name was the Avro Car.

But by 1960 it was being officially claimed that the project had been dropped. The prototype of the Avro flying saucer is now in the US Air Force Museum in Fort Eustis, Virginia. The Canadian and US governments have insisted that they are no longer involved with flying saucer construction projects.

Yet is this necessarily true? The possibility remains that the Canadian, United States or Soviet governments could have continued to work on highly advanced, saucer-shaped, supersonic aircraft. The people directly involved in the projects, understanding the impossibility of testing the machines in complete secrecy, may have opted for creating a smokescreen of confusion, rumour and systematic humiliation of UFO observers, thereby ensuring that they can fly their machines with impunity.

But could man-made machines have such remarkable performance?

We have only to think of the extraordinary innovations of contemporary science and technology – jet aircraft, space rockets, reconnaissance satellites, pulse beam weapons – and then remember that such miracles are merely the tip of the iceberg, and that what goes on behind the guarded fences of our top-secret military and scientific establishments is probably decades ahead of these. Then it becomes easier to answer ‘yes’.

On page 790: how human technology could create the UFOs – and their crews

Of the many Welsh religious revivals, that of 1905 was unique. For at its heart was the preacher Mrs Mary Jones who, as KEVIN MCCLURE describes, could summon up miraculous lights over the Welsh countryside

PROBABLY THE MOST remarkable series of phenomena ever reported in Wales were the mysterious Egryn lights. Yet few people today (even among those interested in paranormal happenings) have heard of them or of their apparent inspiration, the visionary preacher Mrs Mary Jones. The background to the appearance of inexplicable lights seen around Mrs Jones was the Welsh Methodist revival of 1905, which was led by the young evangelist, Evan Roberts.

Wales had long been the home of such intense and emotional revivals, involving large numbers of converts who experienced drastic, if temporary, changes in their way of life as a result. By September 1904, when the latest revival began, a traditional pattern was already well-established. Since the Great Revival of 1859 – when a staggering 110,000 converts were claimed – there had been important local revivals in 1866, 1871, 1882–83, 1887, 1892 and 1893.

A study of the 1905 revival describes the 'mystic doctrine of salvation by personal experience, in which realisation of sin led to an emotional crisis which convinced them [the converts] that they had been saved.' Preachers denounced sinners from the pulpit, cajoled and promised the glories of heaven for those who repented. Packed services ran for hours at a time.

But this particular revival quickly showed unusual features. Evan Roberts based his personal 'testimony' on his alleged visions from angels and from Christ himself. Methodism is not a faith that takes kindly to mysticism or other 'Popish' traits and Roberts was severely criticised for his emphasis



Above: Mrs Mary Jones, focus of the miraculous lights

Right: a sketch of the scene at Pensarn where a train driver saw a light shoot in 10 directions while Mrs Jones preached nearby



Below: the modest little chapel at Egryn as it was during the revival of 1905. One well-attested event was the coming of a 'star' from over the sea to flood the chapel with light

Fire within and without



Right: map of the Egryn district, where Mrs Jones's phenomena occurred during the peak of her ministry in 1905



on personal revelation of this literal kind. Perhaps this censure explains partly why few chose to remember the revival in later years; after all, claims of visitations from holy persona are not uncommon in Catholic centres such as Lourdes in France or Fatima in Portugal. The good Methodists of Merionethshire had no taste for pilgrimages and shrines.

Yet the controversial activities of Evan Roberts paled into relative insignificance beside the wonders that came to be associated with Mrs Mary Jones, a 35-year-old farmer's wife from Egryn, a hamlet between Barmouth and Harlech in Merionethshire (now Gwynedd).

Seeing is believing

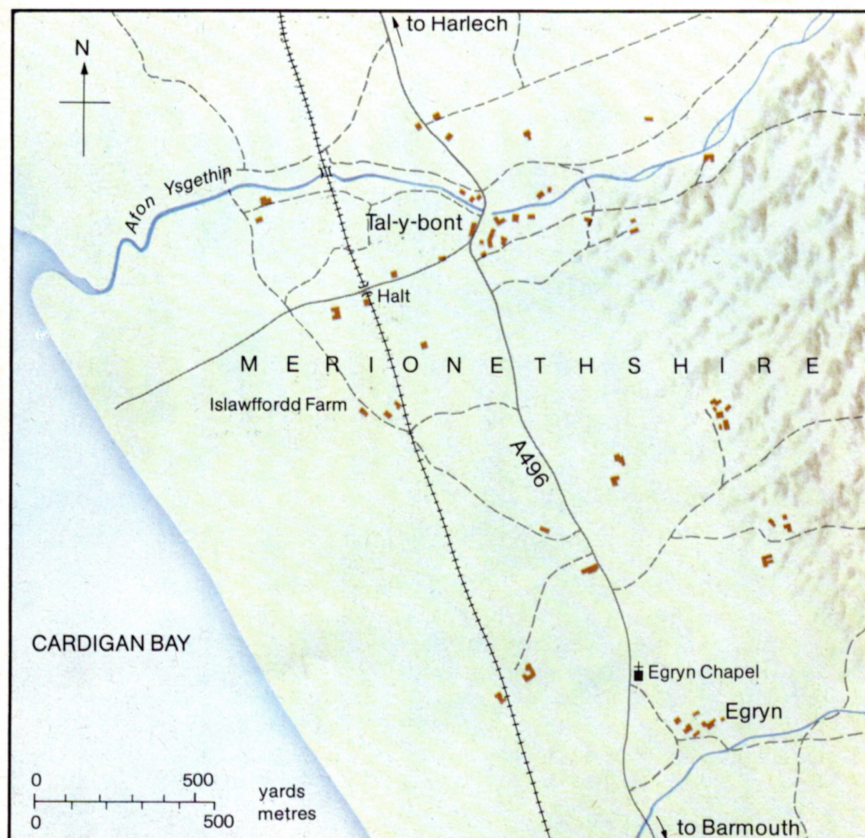
Experiences such as Evan Roberts's visions are often subjective, only experienced by one person. Consequently it is hard to prove whether or not they really happened. But Mary Jones did more – she inspired phenomena that others could see. She experienced visions, found herself surrounded by moving lights, received messages from 'The Saviour in bodily form'. She firmly believed herself to have been chosen to be 'the accepted medium for the spreading of the Revival throughout Merionethshire.' These experiences led her to commence a nightly mission in her local chapel and soon others also began to witness lights, to see visions – and they were converted.

The first of many independent reports comes from the *Cambrian News* of 13 January 1905. Reporting her successful conversion work, it mentions that until recently the lights she has claimed to have seen had been regarded 'as one of her own inspiring thoughts', but that they have now been seen by others.

Last week Mrs. Jones attended a meeting at Pensarn, where hundreds of people congregated. The chapel can be seen from the railway and as a train, driven by a Machynlleth man, was passing, a strange light was seen shooting out of ten different directions, and then coming together with a loud clap. 'Never do I wish to see anything like it again', said the driver in relating his experience. Both he and his mate saw the light.

Clearly Mrs Jones and her lights were by now well-known along the Cambrian coast, and the appearance of independent testimony attracted several journalists from respectable newspapers to the little Islawrffordd farmhouse that lies between the sea and Tal-y-bont halt on the railway. Once there, they attempted to establish the background of this seemingly ordinary country woman.

They found that, like so many others who are the centre of psychic or paranormal phenomena, she had been far from happy in her childhood and adolescence. Orphaned at





an early age, she was cared for by her sister. Then her sister died, too, and Mary lost her lifelong faith in God.

But during the first stirrings of the revival in South Wales she underwent a dramatic, though solitary, conversion experience and returned to regular attendance at the Egryn chapel. Gradually she became more involved; then her visions began, and she decided to start her own daily meetings at the tiny chapel. She told Beriah Evans, a Caernarvon journalist, of her experiences at this time, and accounts appeared in the *Manchester Guardian* and the *Barmouth Advertiser*:

The first night's mission was marked by the appearance for the first time of Mrs. Jones' 'Star' and 'Lights'. The star was heralded by a luminous arch, of the character of the 'Aurora Borealis', one end resting on the sea, the other on the hill-top – a distance of well over a mile [1.6 kilometres] – bathing the little chapel in a flood of soft effulgence. The star soon after appeared, its light flooding the chapel itself.

In the same articles, Evans wrote of the apparent 'intelligence' of the star or lights, which seemed to respond to both individuals and situations.

The star has seemed to rest above

particular houses, whose roofs are thrown out in bold relief amid the surrounding darkness. When this occurs in the Egryn district a convert or converts invariably turn up at the next meeting from that particular house. . . . It [the star] glows placidly on the roof of the chapel where her service is held, and when it does so the spiritual character of the meeting is very marked.

The Reverend Elvet Lewis, writing for the *Christian British Weekly*, records similar events of lights appearing over the houses of those who were to be converted. He stated that a Wesleyan minister in Barmouth could confirm them and, therefore, everyone else should take the reports seriously.

As the journalists arrived, many of them became witnesses to the lights, and were able to publish the names and addresses of other responsible witnesses. Perhaps because he was a local man, Beriah Evans was the first into print. On 9 February 1905 this account appeared in the *Daily News*:

After tea, we had two miles [3 kilometres] walk to the chapel. Besides myself, there were present the Rev. Llewelyn Morgan, Harlech, the Rev. Roger Williams, Dyffryn, and one other – Mrs.

Above: artist's impression of the strange phenomena surrounding Mrs Jones's first night as an evangelist. While she was preaching inside Egryn chapel a luminous arch, something like the *aurora borealis*, began to take shape with one end resting on the sea and the other on a hilltop a mile (1.6 kilometres) away. Soon afterwards a 'star' appeared, filling the chapel with soft light

Above right: journalists witnessed an intense, sparkling 'star' flash over a nearby railway crossing, apparently caused by Mrs Jones's presence

Right: Mrs Jones's 'star' was frequently seen to hover over a specific house, and invariably this preceded the conversion of one or more of the inhabitants, usually the following day

Jones came in dressed for her journey. Going outside, she immediately returned, remarking: 'We cannot start yet, the Light has not come.'

Five minutes later she went out, returning promptly to say: 'Now we can go, the light has come.'

The announcement was received with a perceptible tremor by the only unbelieving member of our company. We had just passed the level-crossing of the Cambrian railway when Mrs. Jones directed our attention to the southern sky. While she spoke, between us and the hills, apparently two miles [3 kilometres] away, there suddenly flashed forth an enormous luminous star, an intensely brilliant white light, emitting from its whole circumference dazzling sparklets like flashing rays from a diamond.

'It may be the head light of a train?' suggested our doubting Thomas.

'No,' was Mrs. Jones's reply; 'it is too high for that.'

As though in corroboration, the star made a sudden jump towards the mountains, returning almost immediately to its old position, and then rushing at an immense speed straight for us. Then came the unmistakable rumbling of the train approaching from the direction of Barmouth.

'I thought it was the train,' came with a sigh of relief from our unbeliever. False hope!

'No', was Mrs. Jones's confident



contradiction. 'The train light has yet to come.'

And a second light, very different in character from the first, became perceptible some distance below the star, both obviously rushing towards us. As the train drew near the 'star' disappeared. With a rush and a roar the train was past. But before our Thomas's sigh of thanks at the disappearance of the star was well out, the . . . star reappeared nearer, and if possible more brilliant than ever. Then it vanished . . .

'Wait', said Mrs. Jones. In a moment, high up on the hillside, quite two miles [3 kilometres] away from where the 'star' had been a moment previously, a 'Light' again flashed out, illuminating the heather as if bathed in brilliant sunshine. Again it vanished – only again to reappear a mile [1.6 kilometres] further north, evidently circling the valley, and in the direction for which we were bound.

And Mary Jones's lights were to assume many different forms and elude rational explanation for some time to come.

What were the strange phenomena that surrounded Mary Jones? See page 778

Puzzles from the past

Did the Indians of South America use bulldozers to build their great cities? Did the ancient Egyptians invent television? CHRIS COOPER charts some more mysteries of ancient technology

THE BELIEF THAT A SUPERB technological prowess was possessed by past civilisations, a prowess that is totally unacknowledged in the standard history books, is nourished by the oddities and anomalies that crop up here and there in galleries and museums. Often they have been shown for years as quite ordinary objects; and it takes a giant leap of the imagination to see them as anything else.

One of the ancient artefacts that has been reinterpreted by recent authors is a small figurine that was classified as a model jaguar when it was found in Panama in the 1920s. But it takes on a new appearance in the light of the suggestion that it was actually an earth-moving machine, like a present-day bulldozer. Despite the model's antiquity, the curious triangular appendages begin to look like shovels carried on mechanical arms. The cogged wheels that are mounted on the model's tail look as if they should engage with chains or belts. On the other hand, sceptics point out, the construction of a full-sized earth-mover would demand considerable technological resources – facilities for smelting iron, for example, and manufacturing large machine parts – of a kind for which

This golden figurine (below) was identified as a model jaguar in the 1920s. But some scholars have suggested that it is a model of an enormous bulldozer – the legs could be shovels, and the wheels on the tail look as if they could engage with a drive chain. Perhaps machines such as these were used to build the 'lost' city of Machu Picchu (bottom)

absolutely no evidence has been found.

The authors who discuss this curiosity are not slow to connect it with such prodigious feats of city-building as that represented by the 'lost' city of Machu Picchu, built 6850 feet (2100 metres) above sea level in the Peruvian Andes. They claim that machinery would have been needed to move the vast amounts of earth and stone required by the construction. But even this claim has little substance: it is quite possible that these huge feats demanded no more than muscle-power.

An even wilder identification is made in



deciphering a wall engraving in the Egyptian temple at Dendera, dating from between 300 BC and 30 BC, and dedicated to the goddess Hathor. According to American journalist Rene Noorbergen, a 'box' in the picture carries an image of the head of Horus, sun-god and symbol of divine energy. The head carries a sun-disc, which 'identifies the box as the energy source'. An electrical 'cable' runs from this to two objects that, Noorbergen alleges, are cathode ray tubes – devices that, it has hitherto been believed, were invented in the late 19th century and are the forerunners of the television tube. A cathode ray tube contains a vacuum, and, when it is operating, a stream of electrons flows along it from a heated cathode, or negative electrical terminal, to an anode, or positive terminal in the form of a fluorescent screen at the far end of the tube. Noorbergen claims that the 'cable' in the wall engraving runs to a cathode in each of the supposed tubes. In each tube a serpent extending from each cathode represents the stream of electrons. (He does not appear to see an anode, or positive terminal, which would be essential in such a tube.)

The baboon and the knife

One of the serpents lies straight along the length of the tube. The head of the other serpent is bent to one side – away from the figure of a baboon holding a knife. Noorbergen claims that this shows an electron beam being deflected by an electrically charged object – the knife. A demonstration of the properties of electrons is being portrayed.

The serpents symbolise electron beams, the sun-disc symbolises an electrical generator – what does the baboon symbolise? Noorbergen becomes literal-minded here and decides that a real baboon had been trained to carry out the experiment: 'the Egyptians were well aware of the powerful energies they were dealing with and took no chances by participating directly in the experiment themselves.'

Noorbergen's account seems, to many people, a little far-fetched. The astronomer Carl Sagan makes fun of the pastime of finding engineers' blueprints in works of art

A tall story



The 'rustless' iron pillar at Mehauri, India, has given rise to a flight of fancy in the mind of Erich von Däniken that deserves to be quoted at length:

'In the courtyard of a temple in Delhi, India, there exists . . . a column made of welded iron parts that has been exposed to weathering for more than 4,000 years without showing a trace of rust for it contains neither sulphur nor phosphorus. Here we have an unknown alloy from antiquity staring us in the face. Perhaps the column was cast by a group of far-sighted engineers who did not have the resources for a colossal building, but wanted to bequeath to posterity a visible, time-defying monument. . . .'

It is only fair to say that von Däniken has since stated that he was misled by the column. This is hardly surprising; the above account misses some important points. The pillar is, in fact, made out of a single piece of pure iron – not several pieces of some mysterious alloy, welded together. Erected in the fifth century AD, the column weighs over 6 tonnes; what is remarkable is that not until the late 19th century could a single casting of a similar size have been made in Europe.

Below: figures from the Gate of the Sun, Tiahuanaco, high in the Bolivian Andes.

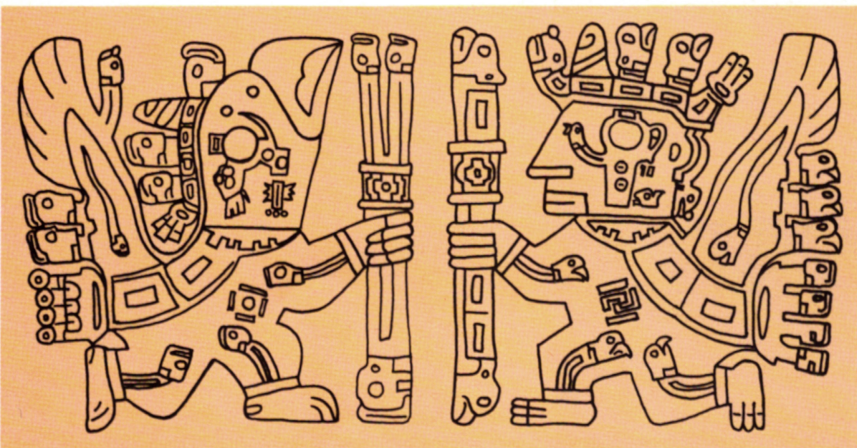
Author Charles Berlitz claims that experts have seen in these designs evidence that the technology of the pre-Columbian people that built the temple was astonishingly advanced. The eye motif of the figure on the left looks like 'a jet-propelled vehicle', while that of the figure on the right resembles 'a deep sea diver or an astronaut'. But these observations, interesting as they are, hardly constitute hard evidence for his claims

that are normally regarded as having merely ceremonial or religious significance. He has found what looks like an amphibious vehicle in the carvings of the Temple of the Sun at San Juan Teotihuacan in Mexico. But he does not for a moment believe that it is anything other than the rain god, as the archaeologists say it is. It is not that an amphibious vehicle would be too exotic to be found in that society – it is that it is too prosaic, too similar to vehicles that happen to be current in our own century. Such interpretations are suspect because they make the people of the past too similar to ourselves. Sagan says, aptly: 'These artifacts are, in fact, psychological projective tests. People can see in them what they wish.'

It is salutary to be reminded of how mysterious the ways of alien cultures are – of the immense importance attached to activities that we cannot explain, and the huge labour expended on them. Striking examples are to be found littering the floor of the forests of Costa Rica.

When the Diquís Delta was being cleared for plantations in the 1930s, the workers found their task hindered by hundreds of stones that appeared to have been artificially smoothed, scattered over the forest floor. The largest were about 8 feet (2.5 metres) in diameter, and were nearly perfect spheres.

The stones were probably roughly shaped as they were hewn from natural blocks and then polished with smaller stones, with wet sand as an abrasive medium. Their shape must have been frequently checked with





accurate cut-out templates. The whole process must have required the patient labour of huge numbers of people over a long period.

Then the stones, some weighing as much as 16 tonnes, had to be dragged from the place where they were quarried, possibly at the mouth of the Diquís River, to their final resting places, perhaps 30 miles (48 kilometres) distant. They were often placed in groups, or in straight or curved lines. Some are to be found over human graves. But the purpose of this enormous effort is quite unknown. Some people speculate that the stones represent the Sun and Moon (and it has been suggested that they represent other heavenly bodies as well); others think they are intended as a physical embodiment of perfection. The two ideas may not be distinct if the makers of the stones viewed the heavenly bodies as perfect, as some ancient Greek philosophers did.

Conflicting clues

There is no technique for determining the date at which the stones were shaped. Remains associated with some particular ball

Above: part of the tiered base of the monumental temple of Quetzalcoatl at Teotihuacan, near present-day Mexico City. The carved heads are those of Tlaloc, the rain god, whose staring eyes signify far-sightedness, and Quetzalcoatl. The astronomer Carl Sagan has poked gentle fun at the over-enthusiastic interpretation of early images by pointing out that the head of Tlaloc looks rather like an amphibious vehicle. People tend to see, he says, what they wish

Below: Dr and Mrs Samuel Lothrop with one of the huge stone spheres they found in the jungles of Costa Rica in the 1940s. Many of the balls were as much as 8 feet (2.4 metres) in diameter. Who carved them, and why?



Scotland's unique vitrified forts are scattered from the Solway Firth up to the central Western Highlands and then across to Aberdeenshire, with a number along the north-west coastline and a few in the Western Islands. They are Iron-Age hilltop constructions, roughly circular in shape with walls ranging in height from 12 to 20 feet (4 to 7 metres) and they usually contain a shallow well, probably used for catching rainwater, in the centre. The walls are made of piled stones; but at some stage the rocks were subjected to intense heat and melted, flowing together to form a glassy, 'vitrified' mass. The degree to which the walls are vitrified varies from fort to fort.

The earliest antiquarians to study the forts, in the 18th century, suggested they had been built from volcanic rocks, but this is now known to be incorrect. The walls were fired *after* they were built. But it is not clear whether the firing was accidental or deliberate.

Many students of the forts are convinced that the walls were intentionally fired, either to strengthen them or to make them impervious to moisture. Only the most deliberate action, they believe, could achieve the searing temperatures – up to 2000°F (1000°C) – to which the rocks have, at some time, been exposed. But, they think, the enthusiasm of the builders must occasionally have overreached itself, since sometimes the walls have collapsed.

There has, of course, been specu-

occasionally give clues, but on the whole these conflict. So we do not know who the makers of the strange spheres were, nor what the aim of their activity was.

Infinitely patient grinding was also required to sculpt the superb features of the life-size quartz skull found in British Honduras in 1927 by the British explorer F. A. Mitchell-Hedges. He describes it:

The Skull of Doom is made of pure rock crystal and according to scientists must have taken 150 years, generation after generation working all the days of their lives, rubbing down with sand an immense block of rock crystal until the perfect skull emerged. . . . It is said that when he [the high priest of the Maya] willed death with the help of the skull, death invariably followed. It has been described as the embodiment of all evil.

Many of these assertions are perhaps the invention of Mitchell-Hedges himself. It has even been conjectured that he may have had the Skull of Doom made as a birthday present for his daughter. It was she who found it beneath the altar in the Mayan city of Lubaantum during excavations by

A burnt out case



lation that the vitrifying agency was actually some devastating heat ray wielded by alien beings against whom the fort-builders were defenceless. However, this exciting hypothesis has been invalidated by some recent research.

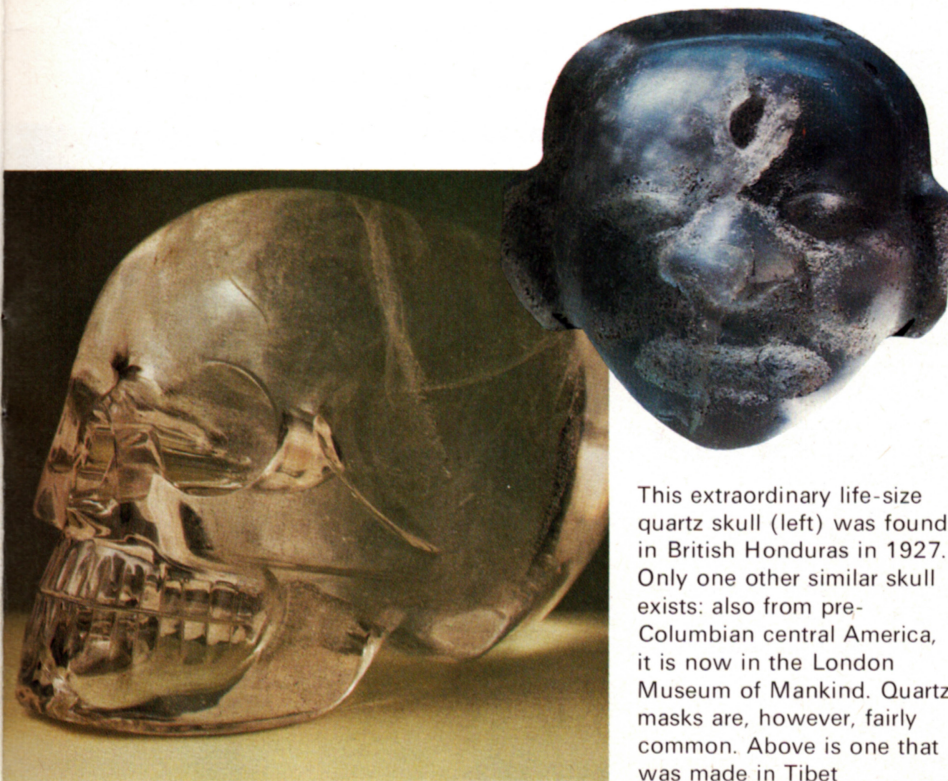
Experiments have convinced Ian Rowlston of the Department of Geography, Aberdeen University, that the vitrification of the hill forts is due to

The vitrified fort on Tap O'Noth in Aberdeenshire. According to an ancient Scottish ballad, it was the home of a giant named Jock or John O'Noth who, together with a friend who lived at the vitrified fort on the neighbouring mountain of Bannachie, fought the English

destructive acts, although sometimes it could have been accidental. Early in 1980 Mr Rowlston and a team from the university built a section of rampart after the fashion of the Pictish forts – laced together with seasoned timber, on top of a windy hill. He then piled wood against it and set fire to it, keeping the conflagration going for some days. And afterwards he found, in the heart of the wall, vitrified stone. 'The mass of evidence,' he says, 'points to the fact that vitrification was not a constructive process, and that the ramparts were probably fired by enemies, possibly Vikings, many years after they were constructed.'

But this may not be the final answer. Alexander Brown, a potter and kiln-builder, has experimented with firing the glacial boulder clay that is found all over Scotland. This vitrifies at a relatively low temperature – around 1000°F (550°C) – and, says Mr Brown, 'once vitrified, it resembles granite, and it is at least possible that the ancient Picts might use it as a facing material.'

But whatever the answer, one other mystery remains about the strange forts. Exactly similar edifices, of a similar age and built by people at a similar stage of technological advancement, are found in Germany, Scandinavia and Ireland, among other places. Most of them suffered attack during their occupied lives, but none shows traces of vitrification: why is it that Scotland's forts are unique in this way?



This extraordinary life-size quartz skull (left) was found in British Honduras in 1927. Only one other similar skull exists: also from pre-Columbian central America, it is now in the London Museum of Mankind. Quartz masks are, however, fairly common. Above is one that was made in Tibet

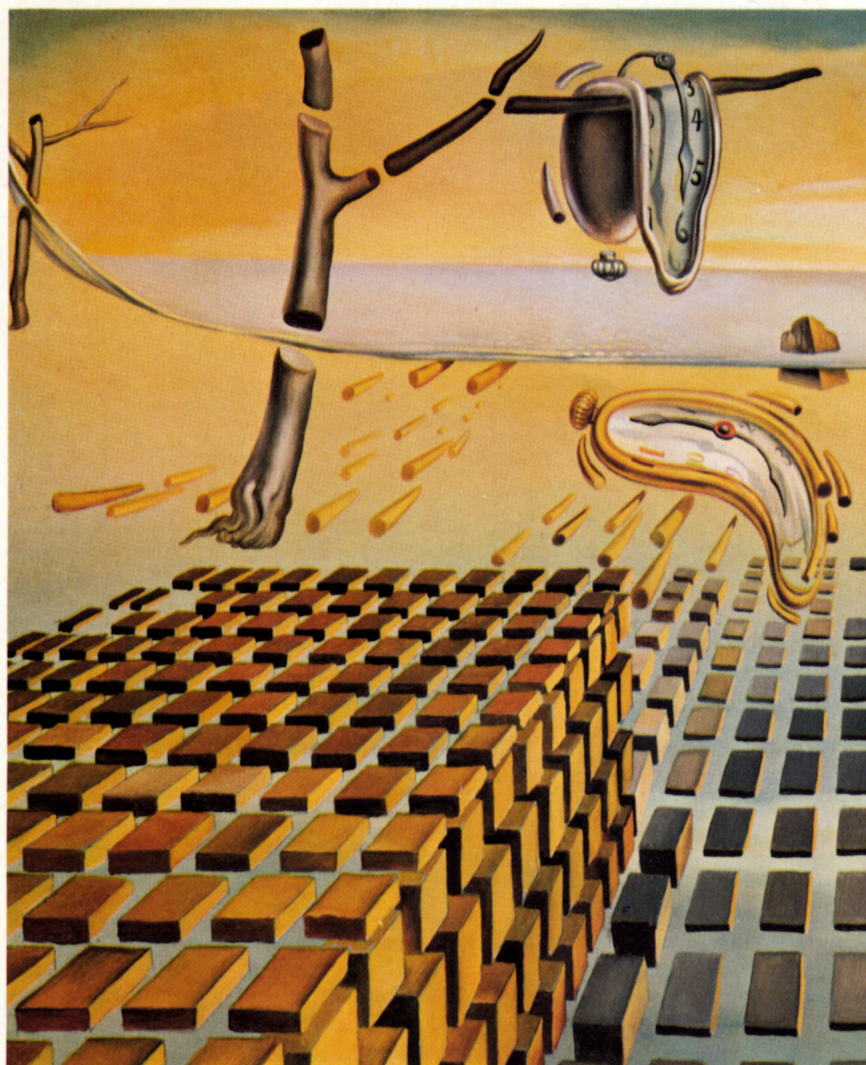
Mitchell-Hedges, on her 17th birthday.

Some of the detailing of the skull is considered to be astonishingly modern and naturalistic. To have ground such lovingly modelled objects from quartz, an extremely hard substance, would indeed have been a labour of devotion – unless the Maya had techniques available to them that we are not aware they possessed. Indeed, it is often suggested that ancient stonemasons must have had more effective cutting instruments available to them than the relics that have been found suggest, and perhaps even stone-softening liquids, in order to shape the intricately interlocking stones of such cities as Sacsahuaman in Peru. So perhaps sculptors working on a smaller scale were not, after all, condemned to the years of polishing of which Mitchell-Hedges wrote.

The function of the crystal skulls is not known. It has been suggested that they could have acted as centrepieces in some awe-inspiring temple ritual. But such explanations merely cloak our ignorance of the motivation of the ancient craftsmen.

Were there once giants on Earth? Was Britain once peopled by dwarves? See page 794

Time out of mind



1. A trigger factor that appears to set the occurrence in motion.
2. Abrupt onset of the experience.
3. A sensation of living in two time zones at once, either past and present or future and present.
4. A feeling of being an integral part of the experience or a participant in the action.
5. A noticeable absence of sound from beginning to end of the timeslip.
6. A marked difference is frequently mentioned between normal light conditions and those experienced during the timeslip. A 'silvery light' is often described.

An electric experience

From the above it seems that certain physical effects take place; the subject sees and hears abnormally and experiences a feeling of disorientation or detachment. Occasionally, people have reported a tingling sensation or nausea immediately before they experienced a timeslip, just as particularly sensitive people may react to an impending earthquake or thunderstorm. (It is interesting that several of the sensations described can also herald hauntings or other paranormal happenings.) One subject wrote describing 'a tingling in arms and legs; a feeling of being "plugged in".' She may have been very near the truth for there are indications that some form of electrical activity plays a part in many paranormal experiences.

A 'plugging in' or trigger was a major factor in the case of Mrs Anne May, the Norwich teacher who, in May 1973, at Clava Cairns in Scotland experienced a slip into what appeared to be the remote past of the

If we could find ways of analysing the timeslip phenomenon, we might also discover some tantalising clues to the nature of reality itself. JOAN FORMAN suggests how we might begin this formidable task

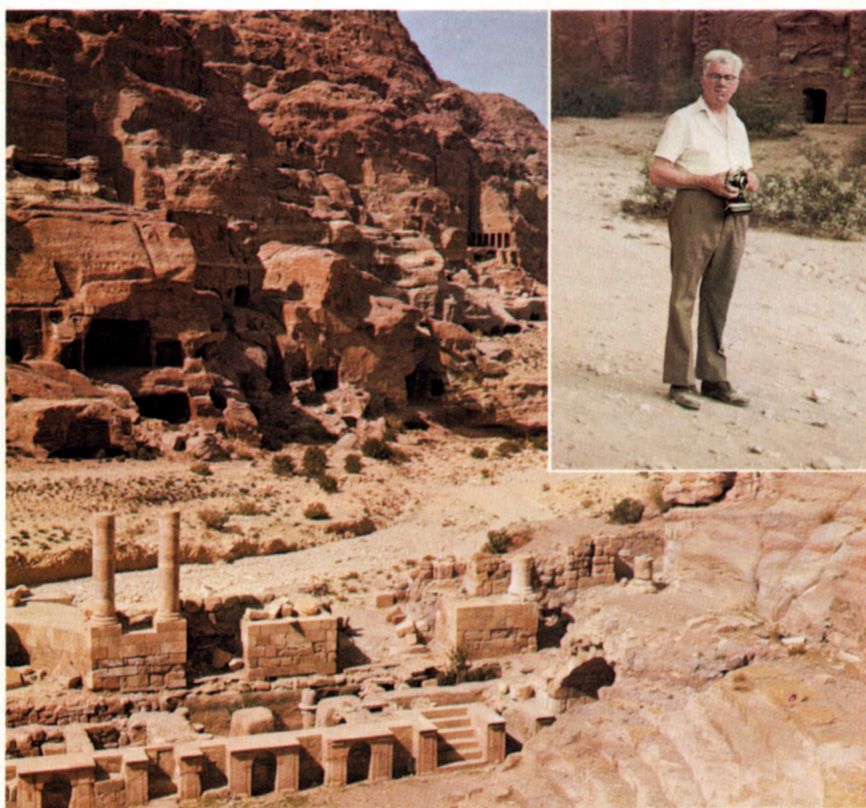
TO MOST PEOPLE timeslips – if they think about them at all – are firmly relegated to the realm of 'the supernatural' and left at that. But the 'supernatural' cannot exist, since any event arising in the natural Universe in which we live must have natural origins. If we cannot explain any phenomenon in terms of the known laws of nature, then this must be because our current knowledge of those laws is incomplete. Who could explain the mechanism of an eclipse before the true motions of the planets were known?

But the mechanism of timeslips eludes us still; we can only sift the evidence and search for some common denominators among the experiences – and possibly some relationship with known laws of physics. So far these common factors have been discovered:

Above: a detail from *Disintegration of the persistence of memory* by Salvador Dali. The nightmare scene is festooned with melting clocks that represent the ultimate non-existence of man-made time

Right: a 19th-century mandarin's court observes an eclipse. The scientific view it enthusiastically through a telescope while the superstitious fearfully hide their faces. Like eclipses, timeslips may one day be understood





Captain Flowerdew (inset) who, as a child, picked up a pink pebble from a beach and instantly 'remembered' a desert city built of pinkish stone where 'he' had died in a battle centuries ago. Detailed as the memory was, it was not until he saw a television programme about the ancient site of Petra (above) that he remembered the city's name

area (see page 648). Significantly, it was not until she leaned back against one of the standing stones that the extraordinary transition into the past took place, as though a switch had been thrown. Several correspondents have used that very phrase in describing their individual timeslips. And the immediacy of the slip is always pronounced. It is as though the trigger object (in Anne May's case, the stone) itself contained the power to evoke the time dislocation.

This may not be so far-fetched as it sounds, for if the operation of timeslips is due to the transmitting of information from past or future into the present, then that information must already be in existence somewhere. Perhaps every single component of the world in which we live is continually broadcasting information about itself (its form, colour, texture, situation, and so on) by means of 'waves' as yet unknown to science. Some of this information may be received and absorbed by surrounding material and, when conditions are appropriate, rebroadcast by the receiver. Any human being then in the area whose own brain is at the time operating on the same frequency as the transmitter may register an audio or visual impression of the original 'wave' pattern sent forth by the first broadcaster. Thus we ourselves in moments of high emotion or stress may be sending out signals into the air that will be received years hence by some sensitive individual. Most (though perhaps not all) hauntings can probably be attributed to this type of mechanism.

What are these mysterious waves that have the power to carry pictures and sounds

through time? We do not know. But it is a physical fact that all objects radiate electromagnetic waves. Light waves, which enable us to perceive the world around us, are just one example; radio waves, infra-red and ultra-violet waves, x-rays and gamma rays are all electromagnetic. Most of these invisible radiations were discovered within the last century; who can say what further kinds of radiation await discovery?

The fascinating branch of physics called quantum mechanics posits the concept of electrons in atoms (and our Universe is constructed on the atom) moving backwards and forwards in time equally easily. Perhaps, therefore, it is possible for information from the future to be returned to the present by some, as yet, totally unknown mechanism.

The future is now

But, if such information can be returned from the future, then that future must already exist 'somewhere', in some form. And it may be that we ourselves – and indeed all atomic material – carry within us the seeds of our own future.

The behaviour of individual atomic particles is unpredictable, but it is possible to predict how they will behave *en masse*. In other words, by cause and effect all events seem to be predetermined. Perhaps the idea of destiny arose from an instinctive knowledge of this very fact: that we are what we are and do what we do because we are constructed genetically in a certain way.

If this were always and wholly true, we and the whole of human history would indeed be predestined and our futures would be laid down for us inescapably. However, it appears that we do have the power to alter and modify our 'destiny' – at least occasionally – by the exercise of our will.

Therefore when we encounter precognitive experiences, whether dreaming or waking, it may be that we are receiving from matter already existing (people, animals, buildings and so on) information about its own future development. In the short term such information is likely to prove true, in the long term less so, for over a longer period of time there is greater likelihood of human will being used to intervene in the cause and effect – the causality – process. With more time available there are more opportunities for action – and therefore more opportunities for change.

However, there are exceptions. Occasionally precognitive experiences will come to completion accurately several years after they have been encountered. There are two known cases where there was a full 20-year lapse between the experience and its accurate fulfilment.

This is, however, unusual. Past slips cannot always be explained as 'recordings' of past events, though doubtless this mechanism accounts for a great number. Several persons have reported finding themselves



The girl from Scotland

One afternoon in 1950 Brigadier K. Treseder and colleagues from the British and American embassies in Oslo, Norway, went skiing.

On preparing to return, the Brigadier, his wife and a friend were separated from the others. They were suddenly confronted by a tall old lady dressed in Edwardian clothes who demanded to know why they were trespassing on her land. She spoke English with a Scottish accent and was obviously very angry. The three apologised but she continued to complain, adding some bitter comments about modern manners.

A shouted enquiry from the others made the three look round; when they turned back the old lady had vanished. And, it transpired, none of the others had seen her at all.

Local enquiries revealed that, although no eccentric Scottish lady lived there then, the local landowner's great grandfather had married 'the girl from Scotland' at the turn of the century.

Was the figure a curiously talkative ghost? A collective hallucination? Or did the skiers hold a real conversation with a woman from the past – 'the girl from Scotland'?

actively involved in some historical occasion. One woman, Mrs D. Dove, while walking near Bootham Bar, York, suddenly found herself in the past when a shaft of sunlight struck a coat of arms on the medieval city gate. At once her awareness of the present dissolved and she discovered herself standing in the midst of a medieval scene; milling barrows, carts and a great crowd of people. She saw mounted horsemen clearing the way for some great personage who followed them. Then the Sun went in and the whole glowing picture disappeared. There seems little doubt that Mrs Dove 'saw' an actual historical scene and was herself briefly a part of it; much as Mrs Turrell-Clarke of Pyrford found herself in the role of a nun in 13th-century Surrey (see page 647).

Here again the trigger factor is present; in this case the sudden shaft of light on the coat of arms on the city gate. Is it possible that the Bar itself had 'recorded' this scene from its own past, and that the particular conditions of light provided by the sudden flash of sunshine 'switched on' the 'playback'? If that were so, why did the Bar 'choose' to replay this scene out of all its millions of recorded moments? And why was the scene not witnessed and reported by everyone else present in the modern precincts of Bootham Bar in 20th-century York? Perhaps that particular scene had some special significance for Mrs Dove, such as a spontaneous memory of a past life? Or perhaps her brain alone was in the necessary state to receive the information and transform it into pictures and sound.

Tuning in to time

The human brain operates electrically and uses several frequencies. There is some variation from brain to brain, and not all operate on exactly the same frequencies. It is possible that persons sensitive to psychic phenomena are merely tuning in to existing wave patterns (either past or future) by accident, their own brain activity being on the correct frequency for reception at the time. Tom Lethbridge, the master dowser (see page 566), reached much the same conclusion.

It is also true that many bizarre time



Above: Bootham Bar, one of York's medieval city gates, where Mrs Dove experienced a slip back into the city's past when a sudden shaft of sunlight struck a coat of arms on the Bar. Was the sunlight a trigger that somehow 'replayed' a real historical scene?

Further reading

J. W. Dunne, *An experiment with time*, A & C Black 1934

Joan Forman, *The mask of time*, Macdonald and Jane's 1978

J. B. Priestley, *Man and time*, W. H. Allen 1964

J. G. Whitrow, *The natural philosophy of time*, Nelson 1961

experiences can be explained as hallucinations. The brain's memory processes are incompletely understood, and the subconscious mind has proved to be very complex; dreams and hypnosis reveal a level of creativity inaccessible to the conscious mind. And the full scope of genetic inheritance is not yet known. Time dislocations may sometimes be the result of these or of imaginative responses, hysteria (see page 670), drug usage or illness. However, when all these factors have been considered and eliminated, there remains a great number of experiences that cannot be accounted for – or can only be accounted for by analogies that relate to the electromagnetic force field every human possesses, and through which he doubtless gives and receives information. If electrical data fed into the brain from outside sources is capable of being translated by that brain into terms of pictures and sound, then many so-called psychic phenomena, including time-slips, may be explained.

The book of the DRAGON

The Book of the Dragon is the result of years of research by the authors into the mystic beast in all his moods and all his incarnations. It does not seek to explain him away, nor to prove his existence.

It would be wrong to try. The whole essence of the dragon is his ability to change his form, to become invisible, and to avoid capture.

All Things to all Men

Instead, the Book of the Dragon shows us how he, and his relation the serpent, have turned up again and again throughout history, sometimes as a god, sometimes as a symbol of evil, even as part of a chemical process! Again and again, as we read this book, we ask ourselves the question "If dragons never existed, how did they become so widely known?"

We are shown dragons among the ancient Maya in South America, dragons among the pharaohs in Egypt, dragons in Europe, China, Japan and the Middle East.

We read how the dragon appears around the world in all his guises, devouring virgins and fighting heroes here, guarding secret treasures there. We see him as a giver of wisdom and a thief of knowledge, as a bringer of rain or a cause of famine.

Gold from the Dragon

In a lesser-known role, we find the dragon appearing as a raw material, in an intriguing chapter on the alchemists' search for a way of making gold from base metal.

For those interested in facts as well as legends, The Book of the Dragon contains a chapter on Dragons in Zoology, in which the author investigates the possible origins of the dragon among known creatures – and reveals that as late as the 17th century a dragon appeared in a serious natural history book written by a respected expert!

A Book to Talk About

The Book of the Dragon is not just informative and entertaining reading. Its 140 illustrations, many in full colour, range from a Ch'ing dynasty robe to Piero della Francesca's *Saint Michael*. It is a book which can be read and enjoyed by the whole family, then kept as a ready reference for all the discussions which will surely follow.

For The Book of the Dragon does not set out to dispel the dragon with dry scientific fact. It presents a mass of fascinating information, and leaves us to make up our own minds whether or not he was entirely a myth.

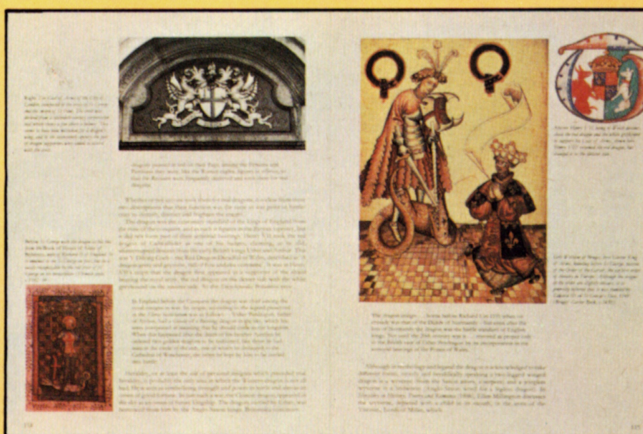


Above: *The Red Cross Knight*.

Dragons on Maps



Eastern Dragons



Above: *Sample pages*.

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The Dragon- how much do we really know?

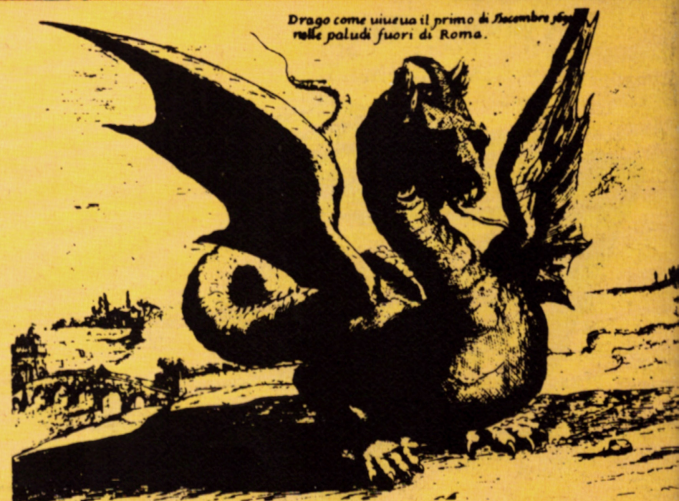
The Dragon is the best-known of all the beasts in folklore. And in spite of his fearsome aspect, for most of us he is probably the favourite. We meet him first in childhood, burning and pillaging in fairy tales. As adults, we encounter him in Wagnerian opera. Every day we see him around us, staring from church towers, or rearing up in coats of arms.

We all know the dragon. Or do we?
We all know he never existed. Or did he?

The Enigmatic Dragon

Now, in one lavishly illustrated book, we can find the answer to many of the questions we have asked over the years – and then find still more questions.

See over for details



*Drago come uiveua il primo di Settembre 1891
nelle paludi fuori di Roma.*

Top: Siegfried slays Fafnir, one of the greatest of the epic dragons. Illustrated by Arthur Rackham.

Below: Print of a dragon said to have inhabited the marshes outside Rome.